HARAMBEE FLAME!

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

EDITORIAL

On the campus of the University of Nebraska at Lincoln, resentment among African students continues to ride high in reaction to the printing by The Daily Nebraskan(the campus newspaper) of a photograph of a naked and shackled Scott Baldwin in the custody of several Caucasian members of the Lincoln Police Department. Baldwin, an African student-athlete at the University, had what has been described as a "psychotic episode" in which he stripped off his clothes and attacked a young Caucasian woman in front of an apartment building. He is currently in jail awaiting a ruling on his request for release on bail. The young woman is in the hospital. African students have protested the university paper's printing of the photo in question, saying that it radiates images of slavery, of the stereotypical mythology of the African male as a violent and uncivilized brute requiring restraint by Caucasian authority figures, and so forth. Pointing out that the newspaper had several photographs to choose from, the students and others state that the choice of this particular photo is a manifestation of what they see as an increasing climate of racism on the campus.

Throughout the United States of (occupied)America, we're witnessing a veritable flood of overtly racist acts--from the kind of psychological warfare as represented by the published photo of Baldwin to physical assaults and murders. As foul as these incidents are, it may well be the case that these acts of racism by Caucasians are not the most damaging to the every-day lives of African people or the most dangerous with respect to our future. It could be that the most damaging and dangerous form of racism is that which we internalize.

But before we deal with the issue of this internalized racism, we must make clear what we mean by "racism." We begin by identifying what racism is

not. It is not merely racial prejudice--the prejudging of a person of one "race" by a person of another "race." It is not merely ethnocentrism--the tendency of members of one ethnic group to judge, on the basis of the value system of their group, members of other ethnic groups and to see their own value system and way of doing things as superior. Racial prejudice and ethnocentrism seem to be natural tendencies among human groups.

Racism, or racialism, however, does not appear to be a naturally occurring human trait but a consciously developed ideology and practice. It seems to have had its beginnings in the early period of European enslavement of Africans and other people of color from the end of the 15th century through the late 1800s and beyond. It is based on the ludicrous idea that there can simultaneously be a single human race and separate races of humans, with Caucasians/Europeans being the most advanced on an evolutionary scale and "white" skin being the main physical badge of this status. This idea of Caucasian superiority rose out of Europeans' desire to have a justification for their inhumane treatment of Africans and other people of color through the institution of slavery. By developing a concept of their "racial" superiority over other human populations, Europeans were not only enabled to rationalize the trade in humans, claiming that Africans, for example, were essentially equivalent to cattle; but were enabled to actually represent their barbaric actions as part of their responsibility to bring "civilization" to their "inferiors"--the "white man's burden."

There are three basic elements that comprise racism: the belief by a group of people that there are separate human races and that their supposed race is superior to others and has a natural right to impose its will over the other "races"; the desire on the parts of members of the allegedly superior "race" to subjugate people of other "races"; and the creation, maintainance, and use

of institutions to accomplish the subjugation of the "inferior races" and retain power over them.

But racism is not limited in its scope to simply residing in the psyches of Europeans or to victimizing Africans and other people of color on a material level--racist hiring practices, cross-burnings and lynchings, racist judicial practices, etc. Because of the power of Europeans' primary systems of idea-delivery(mass media, churches, and schools), Africans and other people of color often are as much enslaved to the inferiority component of racist ideology as Caucasians are to the superiority component. Bombarded with racist messages, we internalize the racist concepts. In the U.S. in particular, many of us actually see ourselves and each other as "niggers," identifying with the European's fanciful creation of the "sub-human black," or "nigger."

Let's scope some of the signs. Many of us(particularly, women) chemically alter our hair to straighten it in order that it will look "nice." Many of us(particularly, men) consciously or unconsciously seek out mates of the complementary sex who are light-skinned or Caucasian altogether. When we cop attitudes toward each other, "nigger" or "black" is, more often than not, going to be among the first words to exit our mouths. Many of us, having achieved what we believe to be some high level of accomplishment in some field or other, attach greater value to recognition by Europeans of our accomplishment than to recognition by our own people. Many of us, while being able to accept tons upon tons of abuse by Caucasians, are inclined to take even the slightest mistreatment(or what we perceive to be such) by another African as a provocation for some serious/big time retaliation--assault or even death.

These are few of many signs. Yes, the Europeans' idea-delivery systems have been effective in turning us against ourselves, at least quite a number of us. This "racial" self-contempt is made more

potent by the presence of the rampant materialism that is plaguing U.S. society. If this materialism is powerful enough to drive millions of Caucasian women to mutilate their bodies, via breast implants, tummy-tucks, face-lifts, etc., it should not be difficult for us to understand the phenomenon of the recreated Michael Jackson. In a society where we are being taught that people, generally, have little worth on their own but only derive worth from the value of the status they can achieve through outward appearance, accumulation of material goods, etc., the fact is that we African people, under racist assault upon our worth, catch double trouble. African women, being confronted by sexism, obviously, catch a strong shot of triple trouble. However we describe our trouble, it be trouble nonetheless.

Returning to the matter of the photo of Scott Baldwin and the racism of Caucasian mass media organs generally, we have a right to protest against racist practices and policies. But we need to be at least as sensitive to the internalized racism exhibited by ourselves and our institutions as we are to the racism exhibited by Caucasians and their institutions. If a photo of a naked and shackled African man in a Caucasian-run publication upsets us, then an article in an African-run publication praising an African man for fighting some people of color on behalf of Uncle Sam ought to upset us. If we are enraged because some skinheads on television or on the streets call us "niggers," we ought to be at least as enraged if a rap group calls itself "Niggers With an Attitude" or some other African person or group refers to African women as "bitches" or "hos." If we feel like we've been rubbed the wrong way by an act of injustice by the court system against one of our people, then we should feel rubbed damned near raw by the act of one among us actually encouraging us to turn our own people over to the police. It's not a pleasant thing for your enemy to kick your butt. It's a less pleasant thing, or should be, for you to kick your own butt on your

(Cont. on p. 13)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

Africentric Research On Africans In U.S.

'Dr. Charles Trent...brought together Dr. S.K. Nabinet and Jerome Schiele and created The Africentric Social Policy and Research Institute Inc. This innovative organization is designed to glue together the African-American diaspora.

'Robert Little, commissioner of Child Welfare Administration, has agreed to help fund the institute's research department to conduct a study of young Black males, how they make decisions about their lives, and how their decisions impact their futures.

'Labeled 'Tracks in Life', this research started last June and is scheduled for completion in 1994. Their conclusions will help point the way for the African-American community in general to understand their Black youth...

''Our interest is to apply a more appropriate conceptual model to explain the behavior and social problems of African-Americans', says Dr. Schiele, the youngest of the three founders...

'Dr. Nabinet says, 'As African-American scholars we need to do research in our own community from a positive perspective, as opposed to emphasizing what was traditionally the negative. We knew that the only people to do that kind of research was us'...

'According to Dr. Trent, the five major purposes of the institute are:
-Enhancing the esteem of African-Americans;
-Providing state of the art training programs that will empower community-based organizations to function in administrative capacities;
-Pursuing higher levels of understanding of social welfare in the U.S. and the impact it has on the African-American family;

And lastly fostering and promoting programs and policies that are sensitive to the African-American community..."

-from "3 Set Up Institute To Study Conduct, Future Of Black Men," page 10, Feb. 1 THE NEW YORK AMSTERDAM NEWS

Kenyan-Developed AIDS Drug Getting Trial in D.C.

"AIDS victims are making remarkable progress after receiving low dose alpha-interferon treatments at the Abundant Life Clinic, according to Dr. Abdul Alim Muhammad, executive director, who is treating 30 patients with Immunex, an African-developed AIDS treatment.

"Dr. Muhammad...discussed the need to push for federal Food and Drug Administration(FDA) approval of the non-toxic treatment, once final treatment results are compiled and submitted. The first class of treatment group patients should be finished in April or May...

"Dr. Muhammad said his patient recovery mirrors positive results he saw in Kenya...Dr. Muhammad compared Immunex treatments to managing flu symptoms. Every two or three years people may experience a serious bout with the flu, he said.

"'We take medication to treat the symptoms and stop taking it once the symptoms are gone', Dr. Muhammad said.

"Immunex provides comparable relief for AIDS symptoms but the prerson remains HIV-positive, he said. At this point the research doesn't show whether the symptoms will return but 'we have the treatment if they do', he said...

"FDA approval of Immunex would end the possibility of illegal trafficking in the drug and loss of its

scientific credibility, he maintained.

"Unlike other FDA approved AIDS drugs, AZT, DDI and DDC, Immunex is not toxic, has no side effects and is relatively inexpensive, he said...

"Opposition from the major pharmaceutical companies, who control the current AIDS drugs in use, is expected. 'They will not want Immunex approved because they will not make money', he charged.

..."The relationship with the Kenyan developers of Immunex is being strengthened so a U.S. manufacturing and supply facility which meets FDA manufacturing standards can be established..."

-from "Muslim Doctor: African AIDS drug Effective, Needs FDA Approval," pages 2 and 36, Feb. 11 THE FINAL CALL(Chicago, IL)

Lee's Film On Malcolm: Discussions And Disputes

"...Malcolm is the subject of all sorts of artistic endeavors--and all sorts of disputes over them...

"The biggest tiff to date, however, is between filmmaker Spike Lee and a number of New York City-based Black militants. Several months ago, in an open letter hand-delivered to Lee, the radicals warned that if, in their opinion, Lee violates Malcolm's image or impugns his integrity, they will lead a massive boycott at every theatre across the country...

"What seems to bother the group, led by noted poet/playwright Amiri Baraka, is its perception of the filmaker's track record. They argue that Lee has satirized, ridiculed and otherwise made a mockery of militant Blacks in his films, and that none of his five films has had a strong male character with any of the political consciousness, acumen or integrity of Malcolm X...

"'While I respect the concerns of the writers of the letter' (Lee) told the Guardian, 'this film will not be made by a committee'...

"His opportunity to make the film resulted largely from his denunciation of the producers' earlier choice of Norman Jewison, a white director, for the film. 'Malcolm X is one of our most treasured heroes', Lee told Anne Thompson in Mother Jones magazine(July/August 1991). 'To let a non-African American do (the film) is a travesty'...

"He insists the film is not up for community approval and that 'there will be no input from anyone other than those I have chosen to see'.

"Among the folks Lee has consulted is historian John Henrik Clarke, who was very close to Malcolm. Lee concedes that his meeting with Clarke was very brief, but there were longer sessions with Shabazz and with Malcolm's brother Wilfred, who lives in Detroit, and Robert, who directs the Child Welfare Agency in New York City.

"'I have also talked at length with (actor)Ossie Davis, who delivered the eulogy at Malcolm's funeral', Lee says. The real challenge, as Lee sees it, is to make a film that would depict a believable Malcolm without the cliches that usually destroy Hollywood-made bio-pics..."

-from "Will Spike Lee Do The Right Thing With Malcolm Film," page 20, Feb. 12 THE GUARDIAN

Spirit of Columbus Still Lives In Spain

"'We have mummies and skulls and even human skins on display in the museum. What is the difference between those things and a stuffed African'? says Mayor Joan Solana of Banyoles, Spain, defending the exhibiting of El Negro at the city's Darder Natural History Museum. El Negro is the stuffed body of an African man originally displayed at the

1888 Barcelona world exposition and later donated to the small museum. Since Banyoles is just 70 miles northeast of Barcelona, the site of the upcoming Summer Olympics, some, including Jeune Afrique, a Paris-based African magazine, have called for an African boycott of the games to protest the exhibition of El Negro..."

-from "Quote Of The Week," page 6, Feb. 19
THE GUARDIAN

n Azania: Economics of Colonialism

The South African government's unilateral exclusion of economic issues from multiparty talks is emerging as a potential obstacle to negotiations over the country's future...

'Following the legalization of the ANC, Pretoria initially attempted to 'corporatize' large elements of the public sector--telecommunications, postal services, and rail and road transportation. The move engendered resistance from both the trade unions and the ANC. The ruling National Party indicated then that it would agree to an ANC demand for a moratorium on sales of state-owned businesses.

"De Klerk's privatization agency, however, simply moved the issue out of the public eye...

"Pretoria has three interconnected goals. The first is to move as much as possible of the existing public sector beyond the reach of an ANC government, thus restricting its ability to restructure the economy...

"The National Party also hopes to add economic leverage to its political attempts to force the ANC into a post-apartheid ruling coalition. The sell-off of state assets and the borrowing spree will provide both the party and its multiparty transitional administration successor with a mul-

Cont. on p. 12

POETRY/STORY/GRAPHICS

RUSH HOUR

i know how you like the feel
of the comb gliding through it easily
how you relish to walk the downtown streets
on breezy days
and watch your reflection in the store windows
as your hair waves and frolics
i know how pleasant it is for you
to make the sweeping motion across your brow
with your middle finger
to brush the dangling lock from your eyes
in front of everyone
you're "looking good" you say
but for me it is the images
that hold their odd sway
rabbits with antlers
sheep with lions' manes
roosters' combs on the heads of geese honking
in the dissonant keys of their absurdity
you're proud of who you are
BUT
you're proud of who you are
BUT AFTERALL
you're proud of who you are
BUT I HAVE TO REALIZE
you're proud of who you are
HOWEVER, IN YOUR LINE OF WORK...
BUT BUT BUT BUT BUT BUT BUT
not having time to talk
on your way to the mall
for the white sale.

-Mondo

tibillion dollar bonanza...

"De Klerk also plans to place most of the state-owned corporations, primed for sale. ANC reluctance to agree to a coalition partnership could trigger the sales...

"The National Party, finally, wants a well-stocked campaign purse..."

-from "Pretoria Plots To Hand Empty Store Over To ANC," page 17, Feb. 26 THE GUARDIAN

Protests Against Quincentennial In Santo Domingo

"The '500 Years of Black, Indian and Popular Resistance Committee' has protested the 'repression' of its members for demonstrating against the celebration of the Quincentennial, the 500th anniversary of Christopher Columbus' 'discovery' of America.

"The police arrested and beat several artists who were protesting the presence in the Santo Domingo harbor of replicas of the three caravels used by Christopher Columbus on his first voyage to America...

"'The government must halt the violence against those sectors of the population protesting the celebration of the Quincentennial', said Lazaro Guzman, a member of the protest committee...

"The committee also complained that President Joaquin Balaguer had invested millions of dollars in the construction and reconstruction of works for the celebration of the Quincentennial, at the expense of vital economic sectors that needed financing."

-from "Anti-Quincentennial Protesters Arrested," page 15, Feb. 19-25 THE CITY SUN(Brooklyn, N.Y.)

enemy's behalf or offer up your butt to that enemy for a kicking.

What many of us seem to require is some anti-chronic-desire-for-the-kicking-of-one's-own-butt medicine. What ingredients would such a medicine contain? Since one of the major causes of our ailment is lack of knowledge and understanding of our collective history, this medicine would have to contain a compound, one that combines a desire for collective self-knowledge with intellectual industriousness. If we know and understand our history and, thus, see ourselves as integral parts of our people's legacy of genius, we cease to be vulnerable to mystification by and being in awe of Europeans and European ideas. Further, we gain confidence in our ability to overcome obstacles and move forward.

Another primary ingredient would be that of courage. Martin Luther King did not preach and practice non-violence our of cowardice. What other than a courageous person can face police dogs, billy clubs, lynch mobs, and bullets and continue to march forward against such dangers with no weapon other than faith? It is apparent that Martin didn't have an adequate understanding of the U.S. system of power and that his Christian faith prevented him from seeing that the U.S. power-wielders would not be fundamentally moved by any moral appeal. But he did not lack courage. Malcolm, like King, was courageous but did understand the dynamics of U.S. power. He understood that a turn-the-other-cheek philosophy would never bring us fundamental change. In any case, Martin and Malcolm, Fannie Lou Hamer, Harriet Tubman, Menelik II, Queen Nzinga and others were part of a long line of courageous African people.

This medicine would contain other ingredients--wisdom, determination, love of our people, etc. It will not go down easy. But it will and must go down.

-Editor

PERIODICALS

The following is a listing, continued from last month's FLAME, of newspapers and magazines that we recommend.

THE CITY SUN(44 Court St., Suite 307; Brooklyn, N.Y.; 11201) is a weekly newspaper that has some coverage of events and developments in Africa and the Caribbean, as well as in the U.S. Its editorials are often bold and staunchly pro-African. And the paper has a strong emphasis on culture and cultural events.

THE GUARDIAN(24 West 25th St.; N.Y., N.Y.; 10010) is not African-owned but is, nonetheless, a good source of information concerning political and economic issues, frequently having to do with African people. Africans Manning Marable and Herb Boyd are among writers whose columns are often featured. The paper's coverage is international in scope. Unlike many "left" publications, THE GUARDIAN is not full of lengthy polemics and jargon.

COALITION FOR PRISONERS' RIGHTS NEWSLETTER(P.O. Box 1911; Santa Fe, N.M.; 87504-1911) contains brief articles about prison conditions, criminal "justice" issues, letters from prisoners, etc. CPR is a small monthly newsletter that can be read in just a few minutes.

THE THIRD EYE(P.O. Box 80435; Nashville, TN; 37208) is a monthly paper presenting views by African people on issues of concern to us. The articles are generally well-written and thought-provoking.

NOMMO(112C Kerckhoff Hall; 308 Westwood Plaza; Los Angeles, CA; 90024) is an African student publication that covers a wide variety of topics and does so from an Africentric perspective.

BACK IN TIME

The slaveholders(of Jamaica) seemed powerless against his(Cudjoe's) attacks. Before planning a raid on their plantations, he had his spies mingle freely with the slaves in the markets and on the plantations, learning when to strike and where, then sallying out by night and even by day, he attacked with such deadly thoroughness that he left in his wake burnt mansions and cane fields and the bodies of the whites and their faithful slaves. With the arms and ammunition thus obtained, he staged other raids.

By 1730...It was commonly said, "General Williamson (the British Commander) rules Jamaica by day and Captain Cudjoe by night."

At last the government decided to make a supreme effort to capture him. It built forts and outposts near the Maroon settlements and brought in hundreds of Central American Indians to track down the rebels. At the same time a force of 1000 soldiers, white and black, under Captain Lemelia, was sent against Cudjoe.

...Sending one of his spies to tell the British that he(Cudjoe) would be found at a certain distant spot, he marched stealthily down the mountains to meet the enemy and took up a position overlooking a deep pass through which the foe had to come.

Dividing his force into four parts, he stationed one of each high up on the extremeties of both sides of the pass.

Captain Lemelia, believing Cudjoe to be many miles away, came on with relaxed vigilance. Tired from dragging the cannon uphill, his soldiers straggled into the pass. Cudjoe, waiting until the narrow pass was filled with men, signaled to his own men at the entrance to fire. A hundred British fell, struck in the back. When

ANNOUNCEMENTS

World renowned authors Maya Angelou and Amiri Baraka, along with 23-year-old/new-comer poet Andrea Wren, are among 16 contributors to the premiere issue of *Drumvoices Revue*, available in February, 1992.

Subtitled *A Confluence of Literary, Cultural & Vision Arts*, *Drumvoices* is published by the English Department of Southern Illinois University at Edwardsville in collaboration with the Eugene B. Redmond Writers Club of East St. Louis, IL.

Poetry, fiction, rare photographs, criticism, drama, interviews, rap and hybrid forms of literature make up the journal's first issue. It will come out twice a year.

Contact: English Dept.
Box 1341
S.I.U. at Edwardsville
62026-1431

.....

the others turned in the direction of the fire, Cudjoe's men at the other end again struck the enemy in the rear until the shooting from all sides of the rocks became general. This crisscross fire coming from everywhere so demoralized the foe that abandoning guns and supplies, they fled down the mountains.

Source: WORLD'S GREAT MEN OF COLOR by J.A. Rogers

1) Read the griots, the elders, the revolutionaries; 2)Study Ancient Afrikan Culture and History; 3)Refuse to take even one step without purpose and direction; 4)Stop emulating the European conqueror, instead look to ancient mother Afrika(Alkebulan) for our examples of life, love, education, and community; 5)STOP! STOP! STOP! THE MADNESS! Afrikan woman stop self-hate in the form of frying, bleaching Jhree-curl dripping our beautiful natural hair. STOP! DEGRADING OURSELVES WITH THE HIDEOUS CLOTHING DESIGNED TO TURN US INTO DISRESPECTED WHORES INSTEAD OF THE QUEENS THAT WE ARE. STOP! tight stretch pant and mini-skirt wearing, body-exploiting, legs-open mutilation of our regal child-bearing, earth-mother, nurturing higher selves.

-by Yosha Yvonne Tolbert
excerpted from "The Time For Action," which appears in the Vol. II, No. 3 edition of MO BETTER NEWS(So. Holland, IL)

There may be room for both substantive quality films and films with action, violence sex and so-called mass appeal...But not now!

We can not fertilize our cinematic garden with violence, cheap sex, vulgar depictions of our women, false images, foul language, White standards of beauty, total disregard for our cultural contributions, and one-sided depictions of us socially and expect something positive to grow! It won't happen. We are now being poisoned, and we are poisoning ourselves.

-by Abiola Sinclair
excerpted from "Do Young Male Directors Know Enough," which appears in Feb. 15 N.Y. AMSTERDAM NEWS